اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ۙ

Quran English Translation & Tafseer
Sayyid Abul Ala Mawdudi
Surah 52 – At-Tur (The Mount)

سُوْرَةُ الطُّوْرِ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

وَ الطُّوْرِ ۙ

(52-1) By the Mount, (1)

(1) Toor means a mountain, and at-Toor the particular mountain on which Allah had blessed the Prophet Moses (peace be upon him) with the Prophethood.

وَ كِتٰبٍ مَّسْطُوْرٍ ۙ

(52-2) and the Book inscribed

فِيْ رَقٍّ مَّنْشُوْرٍ ۙ

(52-3) on fine parchment; (2)

(2) In ancient times the books and writings which were meant to be preserved for long were written on the skin of deer instead of the paper. This skin was especially prepared for writing as a thin and fine parchment and was called raqq terminologically. The Jews and Christians in general wrote the Torah, Psalms, the Gospels and the Prophets' Books on this same raqq so that they would endure. Here, by Scripture inscribed is implied the same collection of the holy scriptures which the followers of the Book possessed. It has been described as unrolled because it was not extinct; it was read and one could easily find out what was written in it.

وَّ الْبَيْتِ الْمَعْمُوْرِ ۙ

(52-4) by the much-frequented House, (3)

(3) According to Hasan Basri, the inhabited House implies the House of Allah, the Kabah, which is never without its visitors and pilgrims at any time of the day and night. However, Ali, Ibn Abbas, Ikrimah, Mujahid, Qatadah, Dahhak, Ibn Zaid and other commentators have stated that it implies the Bait-al-mamur (the inhabited House) which the Prophet (peace be upon him) referred to in connection with his Miraj (Ascension), against the wall of which he had seen the Prophet Abraham (peace be upon him) reclining. Mujahid, Qatadah and Ibn Zaid say that just as the Kabah is the center and place of refuge for all God-worshipers, so is there in every heaven a similar Kabah for its dwellers which occupies a similar central position for the worshipers of Allah there. One of these Kabahs was the one against the wall of which the Prophet (peace be upon him) had seen the Prophet Abraham (peace be upon him) reclining on the occasion of the Miraj; and with it the Prophet Abraham (peace be upon him) had a natural affinity, for he himself was the founder of the Kabah of the earth. In view of this explanation, this second commentary does not go against the commentary given by Hasan Basri, but if both are read together, we can understand that here the oath has not been sworn only by the Kabah of the earth, but it also includes an oath by all the Kabahs that are there in the entire universe.

وَ السَّ قفِ ا لمَ رفُ وعِ ۝٥

(52-5) by the elevated canopy; (4)

(4) The roof exalted: the sky which seems to be spread over the earth like a vault; here this word has been used for the entire universe. (For explanation, see (E.N. 7 of Surah Qaf).

وَ ا لبَ حرِ ا لمَسجُ ورِ ۝٦

(52-6) and by the swelling sea: (5)

(5) Several meanings have ban given of the word al-bahrilmasjur as used in the original. Some commentators have taken it in the meaning of full of fire; some take it in the sense of empty and unoccupied, the water of which might have sunk into the earth; some take it in the meaning of restricted and confined by which they imply that the ocean has been restrained so that its water neither sinks into the earth nor spreads over the land to drown all its dwellers. Some have taken it in the meaning of mixed and blended because in it sweet and saline, warm and cold, water is mixed together; and some take it in the meaning of brimful and surging. The first two of these meanings bear no relevance to the context. These two states of the ocean splitting of the bottom of the ocean and sinking of its water into the earth and then its being filled with fire will appear on the Day of Resurrection, as mentioned in (Surah At- Takwir, Ayat 6) and (Surah Al-Infitar, Ayat 3). These states of the future do not exist at present and therefore cannot be sworn by to convince the people of today of the occurrence of the Hereafter. Therefore, here al-bahril-masjur can be taken only in the meaning of confined, mixed, brimful and surging.

اِنَّ عَذَابَ رَبِّکَ لَوَاقِعٌ ۙ۷

(52-7) verily your Lord's chastisement shall come to pass,

مَّا لَہٗ مِنۡ دَافِعٍ ۙ۸

(52-8) none can avert that. (6)

(6) This is that truth for which an oath has been sworn by the five things. “The punishment of your Lord” implies the Hereafter, for it will be a torment for those who deny that it will come. That is why it has been called “the punishment of your Lord” instead of the Resurrection, or the Hereafter, or the Day of Retribution. Now let us consider how the five things by which an oath has been sworn point to its occurrence.

Mount Toor is the place where a decision was taken to exalt an oppressed nation and to abase an oppressive nation, and this decision was taken not on the basis of a physical law but on the basis of a moral law and the law of retribution. Therefore, Mount Toor has been presented as a symbol for the Hereafter. It implies that the decision of exalting a helpless nation like the children of Israel and the drowning of a powerful and mighty ruler like the Pharaoh along with his hosts, which was taken in a quiet and lifeless night on the Mount Toor, is proof of the fact how the nature of the kingdom of the universe demands that man who has been endowed with powers and authority, should be subjected to moral accountability and rewarded and punished accordingly, and for meeting this demand adequately a Day of Reckoning is necessary when the entire mankind should be gathered together and called to account for its deeds. (For further explanation, see (E.N. 21 of Surah Adh-Dhariyat).

The holy scriptures have been sworn by because all the Prophets who came to the world from the Lord of the universe and the Books they brought gave the same one news in every age which the Prophet Muhammad (peace be upon him) is giving, i.e. that all humans of the former and later generations will one day be resurrected and presented before their God and rewarded and

punished according to their deeds. Every heavenly Book proclaimed that this life is not the only life. And that, after death, man will not end up in the dust forever, and that there will be both accountability and reckoning.

"The inhabited House" has been sworn by for the reason that in those days the building of the Kabah was a great sign, particularly for the Arabs, which pointed to the truthfulness of Allah's Prophets and to the fact that they were supported by Allah Almighty's far-reaching wisdom and great power. 2,500 years before the revelation of these verses a person happens to visit these barren and uninhabited mountains, without any army or worldly provision, leaving behind a wife and a suckling child devoid of material support. Then, sometime later the same man returns and builds at this desolate place a house for the worship of Allah and gives a call to the people to come and visit that house as pilgrims. This same structure and the call are so fervently received that the House becomes the center of the entire population of Arabia. People respond to the call enthusiastically and are drawn from every corner of the country to the House in a spirit of devotion and dedication. For 2,500 years this House continues to remain such a sanctuary of peace that while blood is shed in the country around it, none can dare raise his hand against another as soon as people enter its sacred boundaries; and then because of this very House, Arabia is blessed with four months of such total peace every year when caravans travel in full safety, trade flourishes and markets are held. Then the House inspired such awe that during this whole period no tyrant could ever look towards it with an evil intention, and whoever dared do so was so seized by Allah's wrath that he became an object of warning for others. Such a miracle had been witnessed by the people themselves only 45 years before the revelation of these verses, and many of those who had witnessed it were still present and living in the city at the time when these verses were being recited to the people of Makkah. What greater proof could be there of the fact that the Prophets of God never uttered empty words? They see with their eyes that which others do not see; they talk freely of such realities as cannot be comprehended by others by intellect; they engage at times in

works which might be viewed as madness by the contemporary world but which might strike with amazement the people coming centuries afterwards. When men of such caliber have unanimously been giving in every age the news that Resurrection shall occur and accountability shall take place, it would be sheer madness to dub it as the bragging of the insane.

The exalted roof (the sky) and the surging ocean have been sworn by, for both of these are a pointer to Allah's wisdom and His power, and the same wisdom and power prove both the possibility of the Hereafter and its occurrence and necessity. As for the sky's being a pointer we have already explained it in (E. N. 7 of Surah Qaf). As for the ocean, anyone who considers it deeply with an unbiased mind will testify that the provision of water in such abundance on the earth is by itself such an amazing work which cannot be the result of an accident or chance. This also proves that it is not possible that such a perfect system could come into being by chance and the bodies of each species could be made precisely according to the depth in which it has to live. Its water has been made saline so that the bodies of the millions of the animals which die in it daily do not rot. Its water has been restrained at a particular level in such a way that it neither sinks into the earth's belly passing through its cracks and holes, nor it spreads over the land to submerge it, but has been checked at the same level for millions of years. Because of the existence of this great store of water the rainfall is arranged on the dry parts of the earth, in which the heat of the sun and the circulation of the winds cooperate with full regularity. Then the ocean's being inhabited with life and the creation in it of the various kinds of creatures has given man the advantage that he obtains from it his food and other necessities in large quantities. Then it's being checked and restrained to a limit has given birth to the continents and islands which are the home of man, and became of its adhering to and following some fixed laws has it become possible that man may navigate his ships in it. Such an arrangement could not have possibly existed without the wisdom of an All-Wise Being and the power of an Absolute Ruler, nor could this deep relationship that binds the interests of man and other creatures of the earth to the arrangement of the ocean be established at

random. Now, if this is undeniable evidence that an All-Wise and All-Powerful God has also created a vast and surging, brackish ocean besides making countless other arrangements for the purpose of settling man on the earth, then that person would be foolhardy, who expects that the All-Wise God would make arrangements for man that he should water his crops from the ocean and provide him sustenance thereby but would never question him as to how he returned thanks after eating His provisions. And that He would grant man the power that he should run his ships on the surface of the ocean but would never question him as to whether he had run the ships for the sake of the truth, righteousness and justice, or had committed robberies. Likewise, it would also be sheer folly to imagine that the Absolute Sovereign, Who has checked and restrained this vast store of water on this suspended globe which is moving in space, Who has dissolved a huge quantity of salt in it, Who has created countless varieties of creatures in it, and has arranged their sustenance therein, Who carries billions of tons of water from it every year by means of the wind and causes it to fall regularly as rain on millions of square miles of dry land, becomes so helpless and powerless after creating man that He could not resurrect him again.

يَّوۡمَ تَمُوۡرُ السَّمَآءُ مَوۡرًا ۙ﴿۹﴾

(52-9) (It shall come to pass) on the Day when the heaven will convulse in a great convulsion, (7)

(7) The word maur in the original is used for turning round, boiling, fluttering, rotating, swinging and moving forward and backward. The object of depicting the condition of the heavens on the Day of Resurrection in these words is to give the idea that the system of the heavens on that Day will be wholly upset, and when an observer will look up to the sky, he will feel that the constant pattern and order that it always used to present, has been broken and there is disorder, confusion and chaos on every side.

وَّتَسِيۡرُ الۡجِبَالُ سَيۡرًا ؕ﴿۱۰﴾

(52-10) and the mountains shall violently fly about. [8]

(8) In other words, the pull of the earth which is keeping the mountains in place, will become loose, they will be uprooted and start floating about in space like clouds.

فَوَيۡلٌ يَّوۡمَئِذٍ لِّلۡمُكَذِّبِيۡنَ ﴿۱۱﴾

(52-11) Woe, then, on that Day to those who give the lie (to this Message)

الَّذِيۡنَ هُمۡ فِىۡ خَوۡضٍ وَّيَلۡعَبُوۡنَ ﴿۱۲﴾

(52-12) and amuse themselves with vain argumentation. [9]

(9) It means that they are mocking and ridiculing the news of Resurrection, Hereafter, Heaven and Hell when they hear it from the Prophet (peace be upon him), and instead of considering it seriously they are disputing it only for fun and amusement. Their discussions of the Hereafter are not meant to understand the reality, but only to amuse themselves, and they do not at all realize the fate for which they are destined.

يَوۡمَ يُدَعُّوۡنَ اِلٰى نَارِ جَهَنَّمَ دَعًّا ؕ ﴿۱۳﴾

(52-13) On the Day when they shall be thrust into Hell with a violent thrust (and shall be told):

هٰذِهِ النَّارُ الَّتِىۡ كُنۡتُمۡ بِهَا تُكَذِّبُوۡنَ ﴿۱۴﴾

(52-14) “This is the Hell which you used to give the lie to.”

اَفَسِحۡرٌ هٰذَاۤ اَمۡ اَنۡتُمۡ لَا تُبۡصِرُوۡنَ ﴿۱۵﴾

(52-15) Is this, then, any feat of magic or are you unable to see? [10]

(10) That is, when the Messengers in the world warned you of this Hell. you said that it was only by magic that they were fooling you. Now say: Is this Hell which you are facing mere magic, or you still do not see that you have actually met with the same Hell which was being foretold to you?

اِصۡلَوۡهَا فَاصۡبِرُوۡۤا اَوۡ لَا تَصۡبِرُوۡا سَوَآءٌ عَلَيۡكُمۡ ؕ اِنَّمَا تُجۡزَوۡنَ مَا كُنۡتُمۡ تَعۡمَلُوۡنَ ﴿۱۶﴾

(52-16) Go now and burn in it. It is all the same whether you bear it patiently or do not bear it with patience. You are only being recompensed for your deeds.”

اِنَّ الۡمُتَّقِيۡنَ فِىۡ جَنّٰتٍ وَّ نَعِيۡمٍ ﴿۱۷﴾

(52-17) Surely the God-fearing (11) shall be in Gardens and bliss,

(11) “The righteous”: the people who believed in the news given by the Prophets and who safeguarded themselves in the world itself and refrained from thoughts and deeds that doom man to Hell.

فٰكِهِيۡنَ بِمَاۤ اٰتٰٮهُمۡ رَبُّهُمۡ وَ وَقٰٮهُمۡ رَبُّهُمۡ عَذَابَ الۡجَحِيۡمِ ﴿۱۸﴾

(52-18) enjoying what Allah will have endowed them with; and their Lord will have saved them from the torment of the Blazing Fire. (12)

(12) There seems to be no need to mention a person’s being saved from Hell after it has been said that he will be admitted to Heaven, but at several places in the Quran these two things have been mentioned separately because a person’s being saved from Hell is by itself a great blessing. And the words, “and their Lord saved them from the punishment of Hell”, is an allusion to the truth that man’s being saved from Hell is possible only through Allah’s grace and bounty; otherwise human weaknesses cause such flaws to occur in everyone’s work that if Allah does not overlook them by His grace and instead decides to subject him to

accountability, none can save himself from His punishment. That is why although entry into Paradise is a great bounty from Allah, his being saved from Hell is no less a mercy.

كُلُوا وَاشۡرَبُوا هَنِيٓـَٔۢا بِمَا كُنتُمۡ تَعۡمَلُونَ ١٩

(52-19) (They will be told): “Eat and drink to your hearts' (13) content as a reward for your deeds.”

(13) Here, the word “with relish” contains vast meaning in itself. In Paradise whatever a man receives, he will have it without any labor and toil. There will be no question of its sustenance in short supply. Man will not have to spend anything for it. It will be precisely according to his desire and choice and taste. In whatever quantity and whenever he will desire it, it will be made available. He will not be staying there as a guest that he may feel shy of asking for something, but everything will be the reward of his lifelong deeds and the fruit of his own labors. His eating and drinking anything will not cause any illness nor will he eat for satisfying hunger or for survival but only for the sake of enjoyment. Man will be able to obtain as much pleasure from it as he pleases without the fear of indigestion, and the food eaten will not produce any filth. Therefore, the meaning of eating and drinking with relish in Paradise is much more vast and sublime than what is understood by it in the world.

مُتَّكِـِٔينَ عَلَىٰ سُرُرٖ مَّصۡفُوفَةٖۖ وَزَوَّجۡنَٰهُم بِحُورٍ عِينٖ ٢٠

(52-20) The God-fearing shall be reclining on couches facing each other, and We shall wed them to maidens with large, beautiful eyes. (14)

(14) For explanation, see (E. Ns. 20, 29 of Surah As-Saffat), and (E. N. 42 of Surah Ad-Dukhan).

وَ الَّذِيۡنَ اٰمَنُوۡا وَ اتَّبَعَتۡهُمۡ ذُرِّيَّتُهُمۡ بِاِيۡمَانٍ اَلۡحَقۡنَا بِهِمۡ ذُرِّيَّتَهُمۡ وَ مَاۤ اَلَتۡنٰهُمۡ مِّنۡ عَمَلِهِمۡ مِّنۡ
شَىۡءٍ ؕ كُلُّ امۡرِئٍۢ بِمَا كَسَبَ رَهِيۡنٌ ﴿۲۱﴾

(52-21) We shall unite the believers with those descendants of theirs who followed them in their faith, and shall not deny them any part of the reward for their good deeds. (15) Every person is pledged to what he did. (16)

(15) This theme has already been mentioned in (Surah Ar- Raad, Ayat 23) and (Surah Al-Momin, Ayat 8), but here a greater good news has been given. In the verse of Surah Ar- Raad only this much was said: They will enter into them (Gardens) along with the righteous from among their forefathers, wives and descendants, and in Surah Al-Mumin: The angels ask forgiveness for the believers; they say Our Lord... (admit therein also) of their parents and wives and children who are righteous. Here, what has been said in addition is: If the children had been following in the footsteps of their forefathers in faith, they will be joined with them in Paradise even though they might not deserve, on the basis of their deeds, the same high rank which the elders would attain on the basis of their superior faith and deeds, and this joining will not be of the nature of occasional visits and meetings but they will be lodged permanently with them in Paradise as is borne out by the words: alhaqna bi-him. For the sake of further satisfaction it has been stated: In order to be joined with their offspring the parents will not be lowered and reduced in rank, but in order to be joined with their elders the rank of the children will be enhanced and exalted. Here, it should be borne in mind that this news has been given in respect of the children who on reaching maturity voluntarily decided to affirm faith and of their own free will followed in the footsteps of their righteous forefathers. As for those of the children of a believer, who might have died even before reaching maturity, there cannot be any question of belief or disbelief, obedience or disobedience, for they will be admitted to Paradise automatically and will be lodged along with their parents to be a comfort of the eyes for them.

(16) Here, the metaphor of rahn (pledge) is very meaningful. If a person takes a loan from somebody, and the creditor keeps

some article belonging to the debtor as a pledge with himself as a guarantee for the payment of his right, the debtor cannot redeem his pledge unless he pays off the debts; and if he does not redeem his pledge within the fixed time limit, the pledged article stands forfeited. The nature of the affair between man and God has been compared here to this very situation. The provisions, powers, capabilities and authority that God has granted man in the world are a debt that the Master has given to His servant, and as a guarantee for this debt the self of man is a pledge with Allah. If man by employing the provisions and the powers and authority in the right way earns the good by which the debt can be paid off, he will redeem the pledged thing, i.e. his own self, otherwise it will be forfeited. This thing has been said immediately after the preceding verse because even though the righteous believers may themselves be the people of a very high rank, their children cannot redeem their pledge unless they redeem their self by their own labor and effort. The earning of the forefathers cannot redeem the children. However, if the children are able to redeem themselves by virtue of their faith in some degree by following their righteous forefathers in their footsteps, it would then be Allah's grace and bounty that in Paradise He may exalt them from lower ranks to be joined with their parents in the higher ranks. The good done by the forefathers can benefit the children only so far, but if by their own deeds they deserve Hell, it is not possible that they may be admitted to Paradise for the sake of the forefathers. Another thing that can be deduced from this verse is that the less righteous children's being joined with their more righteous forefathers is not in reality the result of the lifework of the children but of their forefathers'. They by virtue of their deeds will deserve the grace that their children be joined with them in order to be a comfort of the eyes for them. That is why Allah will not lower their ranks to join them with their children but will exalt the children's ranks to be joined with them, so that the perfection of Allah's blessings on them is not marred by the distress that they may suffer on account of the remoteness of their children far away.

وَ اَ هَ ُ ۡ بِفَاكِهٍ وَّ لَ حمٍ مِّمَّا يَشتَ ُ ۡ ٢٢

(52-22) We shall provide them in abundance with all kinds of fruit and meat, [17] whatever they may desire.

(17) In this verse, there is the mention of providing the dwellers of Paradise with every kind of meat generally, and in Surah Al-Waqiah it has been said: They will be served with the flesh of fowls. We do not know what exactly will be the nature of this flesh. But just as in some expressions of the Quran and in some Ahadith it has been said about the milk of Paradise that it will not have been drawn from the udders of animals, and about the honey of Paradise it has been said that it will not have been produced by the bees, and about the wine of Paradise it has been said that it will not have been distilled froth rotten fruit, but these things will flow out of the springs into the canals by the power of Allah, so it can be argued by analogy that this flesh too will not be obtained from slaughtered animals but this too will be a natural product. The God Who can produce milk and honey and wine directly from earthly substances can also produce tasty flesh of every kind from the same substances, which should even surpass the flesh of animals in taste and delight. (For further explanation, see(E.N. 25 of Surah As- Saffat), (E.Ns 21 to 23 of Surah Muhammad).

يَتَنَازَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾

(52-23) They shall pass on to one another a cup that will incite neither levity nor sin.[18]

(18) That is, the wine of Paradise will not intoxicate that they should get drunk and talk nonsense, or use abusive language, or conduct and behave indecently as drunkards. (For further explanation, see(E.N. 27 of Surah As-Saffat).

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾

(52-24) Youths as fair as hidden pearls will be set apart to wait upon them; they will be running to and fro to serve them. [19]

(19) Here, the word used is ghilman-ul lahum and not ghilman-u-hum. If ghilman-u-hum had been used, it would have meant that their servants in the world would be made their servants in Paradise too; whereas whoever from the world goes to Paradise, will go there on the basis of his own work and entitlement, and there is no reason that after his entry in Paradise he may be made a servant of the same master whom he had been serving in the world. But it can also be that a servant on account of his deeds may attain a higher rank than his master in Paradise. Therefore, by using ghilman-ul-lahum no room has been left for this suspicion. This word provides the explanation that these will be the boys who will be exclusively appointed for their service in Paradise. (For further explanation, see(E.N. 26 of Surah As-Saffat).

وَ قَ بَلَ بَ ضُ عَلٰى مَ ضٍ يَّتَسَآءَلُوْنَ ۝٢٥

(52-25) They will turn to one another and ask (regarding the past events).

قَالُوْۤا اِنَّا كُنَّا قَ بْلُ فِ اَ لِنَاهُ فِقِيْنَ ۝٢٦

(52-26) They will say: “When we were living before among our kinsfolk we lived in constant fear (of Allah's displeasure). (20)

(20) That is, we were not heedless and living a care-free life of ease and comfort, but we were always on our guard lest we should commit an evil for which we may be held accountable before God. Here, the mention of “we were among our people, in fear and dread,” in particular, has been made for the reason that man commits evil mostly when he is deeply engrossed in arranging ease and comfort for his children and trying to make their future secure and happy. For the same purpose, he earns forbidden things by forbidden means, usurps the rights of others and makes evil plans. That is why the dwellers of Paradise will say to one another: That which particularly saved us from the evil of the Hereafter was that while living among our families we did not think so much of arranging the pleasures of life and a splendid future for them as for avoiding for their sake those methods and

means that might ruin our life in the Hereafter and that we should not lead our children also on to the way that might make them worthy of the torment of Allah.

فَمَنَّ اللّٰهُ عَلَيْنَا وَوَقٰىنَا عَذَابَ السَّمُوْمِ ﴿٢٧﴾

(52-27) Then Allah graced us with His favor and saved us from the chastisement of the scorching wind. (21)

(21) The word samum in the original means hot, scorching wind; here it implies the waves of hot wind that will be arising from Hell.

اِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوْهُ ؕ اِنَّهٗ هُوَ الْبَرُّ الرَّحِيْمُ ﴿٢٨﴾

(52-28) Formerly we had always prayed to Him. Surely He is Most Benign, Most Compassionate."

فَذَكِّرْ فَمَآ اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّلَا مَجْنُوْنٍ ؕ ﴿٢٩﴾

(52-29) So exhort (them, O Prophet), for by your Lord's Grace, you are neither a soothsayer nor a madman. (22)

(22) After depicting a scene of the Hereafter the address now turns to the obduracy of the disbelieves of Makkah with which they were resisting the message of the Prophet (peace be upon him). This verse though apparently addressed to the Prophet (peace be upon him) is actually meant for the disbelievers through him. Whenever he spoke of Resurrection and the gathering together of mankind, and accountability, and meting out of rewards and punishments, and Heaven and Hell and recited the verses of the Quran in support thereof, with the claim that he received that information from Allah and that it was Allah's Word that had been revealed to him, their leaders and religious guides and depraved people neither listened to him seriously themselves nor wanted that the other people should pay any attention to him. Therefore, they would sometimes taunt him saying that he was a sorcerer, or that he was a poet, or that he was a madman, or that he fabricated those strange things himself and presented them as

Revelations from Allah only in order to impress the people. They thought that by passing such remarks against him, they would be able to create suspicions among the people about him and would thus render his preaching ineffective and vain. About this it is being said: O Prophet (peace be upon him), the truth in fact is the same that has been presented from the beginning of the Surah to this point. If these people call you a sorcerer and a madman on account of these things, you should not take it to heart but should go on arousing the people from their heedlessness and warning them of the reality, for by the grace of God you are neither.

The word kahin (sorcerer) in Arabic is used for an astrologer, fortune teller and a wise man. In the pre-Islamic days of ignorance it was a full-fledged profession. The sorcerers claimed, and the credulous people thought and believed, that they knew the destinies of the people, or they had a special link with the spirits, devils and jinn through whom they come to know of the unseen realities. If a thing was lost, they could tell where it lay; if a theft occurred somewhere, they could tell who the thief was; and they could foretell destinies. People came to there, and they would tell them unseen things in exchange for gifts and offerings. They would sometimes visit the towns and villages and would cry about their profession so that the people might approach them. They had a way and manner and appearance of their own by which they became easily recognizable. The language they used also differed from the common speech of the people. They would utter rhymed and rhythmical sentences with a peculiar accent and modulation and generally used vague and ambiguous sentences from which every person could draw his own meaning. The Quraish chiefs in order to deceive the common people accused the Prophet (peace be upon him) of sorcery only for the reason that he was giving the news of the realities that are hidden and his claim was that an angel from God came to reveal that news to him, and the Word of God that he was presenting was also rhymed. But no one in Arabia could be deceived by this accusation because no one was unaware of the sorcerers' profession and their general way and appearance and their language and business. Everyone knew what they did, why the people visited them, what they told them, what sort of modulated

sentences they uttered and what subject-matter they contained. Then, above all, it could not be that a sorcerer would rise with a creed that went against the prevalent beliefs of the nation and would exert himself preaching it continuously at his own risk. Therefore, this accusation of sorcery did not apply to the Prophet (peace be upon him) at all and no one in Arabia who had any common sense could be deceived by it.

Likewise, the disbelievers of Makkah also accused him of madness only for their own satisfaction, just as some shameless Western scholars of the present day in order to satisfy their malice and enmity against Islam, claim that, God forbid, the Prophet (peace be upon him) had epileptic fits and whatever he uttered during those fits was taken as divine revelation by the people. No sensible person in those days regarded such absurd accusations as worthy of any attention, nor can anyone today, who reads the Quran and studies the wonderful facts of the Prophet's (peace be upon him) leadership and guidance, believe that these were the product of epileptic fits.

أَمۡ يَقُولُونَ شَاعِرٞ نَّتَرَبَّصُ بِهِۦ رَيۡبَ ٱلۡمَنُونِ ٣٠

(52-30) Or do they say: "He is a poet for whom we await an adverse turn of fortune." (23)

(23) That is, we are waiting for him to be afflicted with calamity so that we get rid of him. Probably they thought that since Muhammad (peace be upon him) was opposing their deities and denying their supernatural powers, he would fall under the curse of some deity, or some bold devotee of a god would put an end to him.

قُلۡ تَرَبَّصُواْ فَإِنِّي مَعَكُم مِّنَ ٱلۡمُتَرَبِّصِينَ ٣١

(52-31) Tell them: "Wait; I too am waiting with you." (24)

(24) This can have two meanings: (1) I would also see whether this desire of yours is fulfilled or not. (2) I am also waiting to see who goes to his doom, you or me.

أَمۡ تَأۡمُرُهُمۡ أَحۡلَٰمُهُم بِهَٰذَآ أَمۡ هُمۡ قَوۡمٞ طَاغُونَ ٣٢

(52-32) Do their minds prompt them to say such things, or are they a people immersed in transgression?" (25)

(25) In these two sentences, the opponents' entire propaganda has been nailed, and they have been completely exposed. The reasoning briefly is this: These Qaraish chiefs and elders pose as very wise people, but does their intellect tell them that they should call a person a poet when he is not a poet, and call him a madman when he is well-known for his wisdom among the people, and dub him a sorcerer when he does not have the remotest association with sorcery? Then, if you are passing these judgments only on the basis of intellect and reason, you should have passed one judgment, and not so many contradictory judgments simultaneously. After all, how can one and the same man be a poet and a madman and a sorcerer at one and the same time? If he is mad, he can then neither be a sorcerer nor a poet. If he is a sorcerer, he cannot be a poet, and if he is a poet, he cannot be a sorcerer, for the language and diction and themes of poetry are quite different from the language and themes of sorcery. The one who knows the distinctions between poetry and sorcery cannot possibly call and regard the same discourse both as poetry and as sorcery at one and the same time. Therefore, it is evident that these contradictory things are being said against the Prophet Muhammad (peace be upon him) not on the basis of intellect and reason but only due to obduracy and stubbornness, and the big chiefs of the nation blinded by their prejudice and enmity are leveling absurd charges which no serious person can regard as worthy of any attention. (For further explanation, see (E.N. 104 of Surah Al-Araf); (E.N. 3 of Surah Younus); (E.Ns 53, 54, of Surah Bani-Israil); (E.Ns 130, 131, 140, 142-144 of Surah Ash- Shuara).

أَمۡ يَقُولُونَ تَقَوَّلَهُۥۚ بَل لَّا يُؤۡمِنُونَ ٣٣

(52-33) Do they say: “He has himself fabricated the Qur'an?” No; the truth is that they are altogether averse to believing. (26)

(26) In other words, it means this: The Quraish who think that Muhammad (peace be upon him) himself is the author of the Quran know deep down in their hearts that it cannot be his word, and those others also whose mother tongue is Arabic not only clearly feel that it is far more sublime and superior to human speech but any one of them who knows Muhammad (peace be upon him) personally cannot ever suspect that this is actually his own word and speech. Therefore, the thing plainly is that those who ascribe the authorship of the Quran to the Prophet (peace be upon him) do not, in fact, wish to affirm faith. That is why they are inventing false excuses one of which is this excuse. (For further explanation, see (E.N. 21 of Surah Younus); (E N. 12 of Surah Al-Furqan); (E N. 64 of Surah Al-Qasas); (E.Ns 88, 89 of Surah Al-Ankabut); (E.Ns 1 to 4 of Surah As-Sajdah); (E.N. 54 of Surah Ha Meem As-Sajdah); (E.Ns 8 to 10 of Surah Al-Ahqaf).

فَلۡيَاۡتُوۡا بِحَدِيۡثٍ مِّثۡلِهٖۤ اِنۡ كَانُوۡا صٰدِقِيۡنَ ﴿۳۴﴾

(52-34) (If they are truthful in this), then let them produce a discourse of similar splendor. (27)

(27) That is, not only is the Quran not the word of Muhammad (peace be upon him) but the truth is that it is not human at all; it is beyond the power of man to compose and produce it. If you think it is human, you are challenged to produce the like of it, which should also be human. This challenge had been given not only to the Quraish but to all the disbelievers of the world first of all in this verse. Then it was repeated thrice in Makkah and then finally in Madinah. (Please see (Surah Younus, Ayat 38); (Surah Hud, Ayat 13); (Surah Bani-Israil, Ayat 88); (Surah Al-Baqarah, Ayat 23). But no one could dare meet this challenge of the Quran at that time, nor has anyone else had so far the ability to compose and produce a man-made work like the Quran.

Some people, because of lack of understanding the real nature of this challenge, say that not to speak of the Quran, no

one has the power to write prose or compose poetry in the style of another person. Homer, Rumi, Shakespeare, Goethe, Ghalib, Tagore, Iqbal, all are unique in their styles. It lies in no one's power to produce poetry like theirs by imitation. Those who give this answer to the challenge of the Quran are, in fact, involved in the misunderstanding that the meaning of "let them produce a statement like it", is a challenge to man to compose and write a book like the Quran, in the style of the Quran; whereas it does not imply any resemblance in literary style but it implies this: Bring a book of the same sublimity and quality and rank, not only in Arabic but in any language of the world, that may be regarded as a match for the Quran in respect of the characteristics for which the Quran is a miracle. The following are in brief some of the main characteristics because of which the Quran has been a miracle before as it is a miracle today:

(1) The Quran is the highest and most perfect model of the literature of the language in which it was revealed. No word and no sentence in the entire Book is sub-standard. Whatever theme has been presented in it, has been presented in the most appropriate words and in the most suitable style. One and the same theme has been presented over and over again but every time in a new style avoiding the defect of repetition everywhere. The entire Book, from the beginning to the end, is set in the choicest words, like chiseled and polished gems, that cannot be replaced. The discourses are so impressive that no one who knows the language, even if he is a disbeliever, can help being moved to ecstasies on hearing them. Even after 1,400 years this Book is still the model of Arabic literature and no other Arabic book can approach it in literary excellence not to speak of equaling it. Not only this, this Book has so controlled the Arabic language that even after the passage of 14 centuries the standard of this language's beauty and eloquence is the same that had been set by it; whereas in such long periods languages change out of recognition. No other language of the world has remained in the same state in so far as its spelling and diction, idiom, rules of language and usages are concerned. But it is only the power of the Quran that has held the Arabic language in place each idiom of it is still in use in Arabic literature; its literature is

still the standard literature of Arabic; and in writing and speech still the same language is regarded as good Arabic that had been used in the Quran 1,400 years ago. Is there any man-made book in any language of the world that bears the same characteristics?

(2) This is the one single Book in the world, which has so extensively and so universally influenced mankind's thoughts, morals, civilization and way of life as has no precedent in history. In the first instance, its impact changed one nation; then that nation rose and changed a major part of the world. No other Book has proved to be so revolutionary. This Book has not remained confined to writing on paper but in the practical world its each word has formed and molded ideas and thoughts and built up a lasting civilization. Its influence has continued being operative for 1,400 years and its circle of influence and impact is still expanding every day.

(3) The theme that this Book discusses is the most extensive theme which comprehends the whole universe, from eternity to eternity. It deals with the reality of the universe, its beginning and end, its system and law. It tells as to who is the Creator and Controller and Disposer of this universe, what are His attributes, what are His powers, and what is that essence and basis on which He has established this entire system of the world. It specifies man's position and his place which he cannot change. It tells what is the right and correct way of thought and action for man in view of this place and position, which corresponds to the reality, and what are the wrong ways which clash with the reality. Then to prove why the right way is right and the wrong way is wrong, it presents countless arguments from various phenomena of the earth and heavens, from different aspects of the system of the universe, from man's own self and existence and from man's own history. Besides, it also tells how and for what reasons man adopts the wrong ways, by what means he can find out the right way, which has always been one and shall remain one, and how he has been guided to it in every age. It does not merely point to the right way but presents a plan of the complete system of life for following that way, which contains a detailed and systematic code concerning beliefs, morals, purification of self, worship,

social life, civilization, economy, politics, justice, law and every other aspect of human life. Furthermore, it also tells in full detail what are the results of following this right way and of adopting the wrong ways in this world and what consequences of this will appear in the next world after the present system of the world has come to an end. It depicts fully the coming to an end of the present world and of the establishment of the new world; it gives every detail of the process of change; it portrays the next world and describes fully how man will find a totally new life there, how his deeds from worldly life will be subjected to accountability, what things he will be questioned about, how his complete record, which lie will not be able to deny or dispute, will be placed before him, what strong evidence will be produced in proof thereof, why the culprits will be punished and the righteous rewarded, what rewards will be bestowed on the righteous and in what forms will the culprits suffer the evil consequences of their misdeeds. The way this vast theme has been dealt with in this Book is not of the nature of some conclusions that its author might have reached from some syllogistic premises but its nature is that its author has the direct knowledge of the reality.

He sees everything happening from eternity to eternity. All the realities are manifest for Him and the entire universe is like an open book before Him. He sees the entire life of mankind, from its origin to its end, even beyond the present life into the second life simultaneously, and He is guiding man not on the basis of conjecture and speculation but on the basis of knowledge. Not a single truth that He presents as knowledge has been proved to be wrong so far. The concept of the universe and man that He presents fully explains all the phenomena and events and can become the basis of research in every branch of knowledge. His Word contains the answers to all the ultimate problems of philosophy and natural and social sciences, and they are so coherent and consistent logically that a perfect, consistent and comprehensive system of thought can be built on their basis. Then from the practical aspect the guidance that He has given to man about various spheres of life is not only highly rational and pure but countless men have been living according to it in a real fact in different parts of the earth for 1,400 years and have found

it by experience to be the only valid way. Is there any man made book of this unique quality present in the world, or has ever been, which may be produced to match this Book?

(4) This Book was not composed and written all at once and presented before the world, but a reformatory movement was started with some basic and initial instructions and then for 23 years as the movement passed through different stages of its development its parts were presented by the tongue of the leader, sometimes as lengthy discourses and sometimes as brief sentences, as the conditions and requirements of the occasion demanded. Then, when the mission was brought to completion, these parts that had been issued at different times were compiled in the form of a complete Book which has been known by the name of the Quran. The leader of the movement states that these discourses and sentences are not his original work but were sent down to him by the Lord of all Creation. If a person asserts that they are the original work of the leader himself, he should produce a precedent from history to prove his contention. He should show whether it is possible that the speeches made and the instructions given by a man at different times while leading a powerful collective movement for years continuously by himself in different capacities, sometimes as a preacher and teacher of morals, sometimes as a leader of an oppressed class, sometimes as the ruler of a state, sometimes as the commander of a fighting army, sometimes as a victor, sometime as a lawgiver and legislator, could form a complete and consistent and comprehensive system of thought and action, which should be free from every contradiction and inconsistency, which should appear to be dominated by the same central idea and pattern of thought, which should show that the leader has been building up a universal system of belief and action on the basis of the same foundation of his message with which he had started his work, and which should be a system each clement and part of which is in perfect harmony and consistency with the other parts, Then the one who reads this collection of the discourses with a discerning eye cannot help realizing that the founder of the movement at the outset had a full plan of the movement in view till the last stage, and it never happened that a new idea might have struck him at

some later stage, which was unknown to him before, or which he had to change later. If ever there has been a man of this caliber, his name should be made known to the world.

(5) The leader who had been made to give these discourses and speak these sentences did not suddenly emerge from a hidden place to present these before the people nor would disappear after he had done so. He had lived his life in full view of society before he started his movement as well as continued to live in the same society after that till his last breath. The people were well aware of the language and style of his conversation and speech. Hadith still presents a major part of it and by going through it the people who know Arabic can easily find out even today what was the leader's own style of speech and conversation. His contemporaries who spoke his language felt then and those who know Arabic feel today that the language and the style of this Book is very different from the language and style of that leader. So much so that whenever in the midst of a sermon delivered by the leader there occurs a sentence or two of this Book, the distinction between the two becomes all too obvious. The question is: Has a man in the world ever had the power, or can he have the capability, that he should go on conversing in two absolutely different styles consistently for years at a stretch and it should never become known that the two separate styles are, in fact, of one and the same person? It is possible that one may succeed in such affectation temporarily but it is not at all possible that for twenty-three years continuously a person should have a different diction and style when he recites the revelations from Allah and a wholly different diction and style when he speaks in his personal capacity.

(6) The leader while leading and guiding the movement met with different sorts of conditions. Sometimes he became the target of ridicule, humiliation and severe persecution of his fellow-countrymen and the people of his own tribe and clan; sometimes his companions were so harshly treated that they were compelled to emigrate from the country; sometimes the enemies plotted against his life; sometimes he himself had to leave his home and city; sometimes he had to pass through extreme poverty and

starvation; sometimes he had to fight wars successively in which he suffered defeats as well as won victories; sometimes he overcame the enemies and the same enemies who had persecuted him, came before him humbled; sometimes he achieved such power which few people in the world have been able to achieve. Under all such conditions a person's feelings obviously cannot remain the same. When on these different occasions the leader spoke in his personal capacity, his words, and speeches carried the clear impression of his personal feelings. which naturally arise in the heart of a man on such occasions. But the discourses that were heard from him as Allah's revelations in these different conditions, are wholly devoid of human feelings. At no place can even an acute observer and critic point out the play of human feelings in them. The vast and comprehensive knowledge that is contained in this Book, is not possessed even by any of the distinguished learned people of this 20th century, not to speak of the people of Arabia and Rome and Greece and Iran of those days. The condition today is that after a man has spent his whole lifetime studying a branch of philosophy or a natural or social science, he comes to know what ultimate problems of his field of study are, but when he studies the Quran seriously he comes to know that this Book contains a clear answer to those problems. This thing is not confined to any one branch of knowledge but holds good in respect of all those sciences which have anything to do with the universe and man. How can one believe that 1,400. years ago an unlettered man in the Arabian desert possessed such deep insight into every branch of knowledge, and he had thought over every basic problem and thought out an absolute and final answer to it?

Although there are several other aspects also of the Quran's being a miracle, if a man ponders over these few aspects only, he will realize that the Quran's being a miracle is far more evident today than it was at the time when it was revealed and, if Allah so wills, it will go on becoming more and more evident and manifest as time passes till the Day of Resurrection.

لَمۡ خُلِقُوۡا مِنۡ غَيۡرِ شَىۡءٍ اَمۡ هُمُ الۡخٰلِقُوۡنَ ؕ ۳۵

(52-35) Did they come into being without any creator? Or were they their own creators?

أَمْ خَلَقُوا السَّمٰوٰتِ وَالْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ۝٣٦

(52-36) Or is it they who created the heavens and the earth? No; the truth is that they lack sure faith.[28]

(28) The questions asked before this were meant to make the disbelievers of Makkah realize that whatever they were saying to belie the Prophet Muhammad's (peace be upon him) claim to prophethood was highly irrational. Now in this verse the question put before them is: What is that in the message of the Prophet Muhammad (peace be upon him) which you find so embarrassing for yourselves? He just says that Allah is your Creator and you should only serve Him. Why are you annoyed at it? Are you your own creators? Or, has this vast universe been created by you? If neither of these is true, and you admit that your Creator as well as the Creator of the universe is Allah alone, why do you then feel angry with the person who tells you that Allah alone is worthy of your service and worship? What you should actually feel angry about is that you worship him who is not your Creator instead of Him Who is your real Creator. You admit with the tongue that Allah alone is your Creator as well as of the whole universe, but if you really had faith in this, you would not have so maligned the person who was calling you to Allah's service.

This was such a pungent and stinging question that it shook the polytheistic faith to the root. Bukhari and Muslim have related that after the Battle of Badr, Jubair bin Mutim came to Al-Madinah to negotiate release of the Quraish prisoners of war on behalf of the people of Makkah. The Prophet (peace be upon him) at that time was leading the Maghrib Prayer, and he recited this Surah At-Tur in it. Mutim himself has stated that when the Prophet (peace be upon him) reached this place, his heart seemed to be leaving his breast. One main reason of his embracing Islam afterwards was that Islam had taken root in his heart on hearing these very verses on that day.

أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ﴿٣٧﴾

(52-37) Or do they have your Lord's treasures in their keeping? Or have absolute authority over them? (29)

(29) This is an answer to the objection of the disbelievers of Makkah who said: Why had Muhammad (peace be upon him), son of Abdullah, only been appointed a Messenger? The answer implies this: Somebody in any case had to be appointed a Messenger in order to deliver the people from their error of serving others than Allah. Now the question is: Who should decide whom Allah should appoint His Messenger and whom He should not? If these people refuse to accept the Messenger appointed by Allah, it means that either they regard themselves as the masters of the world or they presume that the world may belong to Allah, but it should be ruled by them.

أَمۡ لَهُمۡ سُلَّمٞ يَسۡتَمِعُونَ فِيهِۖ فَلۡيَأۡتِ مُسۡتَمِعُهُم بِسُلۡطَٰنٖ مُّبِينٍۖ ٣٨

(52-38) Or do they have a ladder whereon they can climb and attempt to listen (to what is transpiring in the Higher Realm)? Then, let any of them who has listened to it produce a clear proof of it.

أَمۡ لَهُ ٱلۡبَنَٰتُ وَلَكُمُ ٱلۡبَنُونَۖ ٣٩

(52-39) Or does Allah have daughters whereas you have sons? (30)

(30) A detailed reasoning has been compressed into these brief sentences. It means to say: If you deny what the Prophet (peace be upon him) says, then what other means do you have to know the reality? Has any of you had access to the heavens where he found out directly from Allah or His angels that the beliefs on which you have based your religion are absolutely in accord with the reality? If someone makes this claim, he should come forward and tell as to when and how he had access to the heavens and what knowledge he has brought from there. If you do not make any such claim, then consider how ridiculous is your creed that you assign children to Allah, Lord of the worlds, and that too daughters, whom you regard as disgraceful for yourselves. Without knowledge you are wandering in the darkness of such errors and turning hostile to the person who brings to you the light of knowledge from God.

أَمۡ تَسۡـَٔلُهُمۡ أَجۡرٗا فَهُم مِّن مَّغۡرَمٖ مُّثۡقَلُونَۖ ٤٠

(52-40) Or is it that you ask of them any recompense so that they should fear to be weighed down under the burden of debt? (31)

(31) The question is actually directed to the disbelievers. It means: If the Messenger had a selfish motive and had been exerting only for a personal gain from you, there would be a rational ground for you to avoid him. But you yourselves know that he is absolutely selfless in his invitation and is exerting

himself only for your own benefit and well-being. Then, how is it that you are not even inclined to listen to him with a cool mind? There is also a subtle hint in this question. Like the self-styled guides and guardians of religious shrines of the world, the religious guides, priests and scholars of the polytheists of Arabia also were engaged in a religious business. In view of the same, this question was put before them: On the one hand, these dealers in religion are openly receiving gifts and offerings and fees for every religious service from you; on the other hand, a person who has ruined his trading business, is trying to show you the right way with highly rational arguments, absolutely selflessly. Is it not sheer senselessness that you shun him but run after them?

أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

(52-41) Or is it that they have access to (the Truths in) the realm beyond sense-perception which they are writing down? (32)

(32) That is, what particular knowledge do you have to refute the truths that the Messenger (peace be upon him) is presenting before you, which you may present with the claim that you directly know the realities hidden behind the phenomenal world? Do you really have the knowledge that God is not One, but all those whom you have set up as deities also possess godly attributes and powers? Have you really seen the angels and found that they are girls, and, God forbid, are begotten of God? Do you really know that the revelation has neither come to Muhammad (peace be upon him), nor it can come to any man, from God? Do you really have the knowledge that no Resurrection will take place, that there is going to be no life after death, that there will be no Hereafter when man will be subjected to accountability and rewarded or punished according to his deeds? If you claim to possess any such knowledge, can you give in writing that you are belying what the Prophet (peace be upon him) says about the unseen realities on the ground that you have peeped into the hidden realities and seen that the truth is not that which the Prophet (peace be upon him) presents. Here, one may express

the misgiving that if in response to this, those people had given this in writing, in their stubbornness, will not this reasoning have become meaningless? But this misgiving is misplaced because even if they had given this in writing on account of their stubbornness, the common people of society in which this challenge had been given openly were not blind: every one of them would have understood that the writing had been given out of sheer stubbornness, and no one, in fact, was refuting what the Prophet (peace be upon him) said on the basis that he had the knowledge that it was false.

أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾

(52-42) Or are they contriving a stratagem against you? (33) If so, that stratagem will rebound against the unbelievers. (34)

(33) The allusion is to the secret plots that the disbelievers of Makkah used to devise in their meetings in order to defeat the mission of the Prophet (peace be upon him) and to kill him.

(34) This is one of the clear prophecies of the Quran. In the initial stage at Makkah when the Prophet (peace be upon him) had no apparent power and support with him except a handful of the ill-equipped Muslims and the whole nation was opposing and resisting him relentlessly, the confrontation between Islam and disbelief appeared to be utterly unequal. No one at that time could imagine that after a few years the tables would be turned on disbelief. Rather, the superficial observer could safely predict that the strong opposition of the Quraish and entire Arabia would at last put an end to the message of Islam. But even under those conditions, a challenge was thrown to the disbelievers and they were told in clear terms: You may devise whatever plots you wish in order to frustrate this message, they will all recoil upon you, and you will never succeed in defeating and putting an end to it.

أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

(52-43) Do they have any god other than Allah? Exalted be Allah above whatever they associate (with Him in His Divinity). (35)

(35) That is, the fact of the matter is that chose whom they have set up as deities, are not in fact the deities, and shirk is wholly an unreal thing. Therefore, the person who has risen with the message of Tauhid has the power of the truth with him; and those who are supporting shirk are indeed fighting for the imaginary. How will then shirk win in this conflict?

وَ اِ ن يَّرَ ا كِسفًا مِّنَ السَّمَآءِ سَاقِطًا يَّقُ لُ ا سَحَابٌ مَّ كُ مٌ ۝٤٤

(52-44) (So obstinate are they that) even if they were to see some fragments of the sky falling down they would still say: “It is only a mass of cloud.” (36)

(36) This is meant to expose the stubbornness of the Quraish chiefs on the one hand; and to console the Prophet (peace be upon him) and his companions, on the other. The Prophet (peace be upon him) and his companions wished that those people should be shown such a miracle by Allah as should convince them of the truth of his Prophethood. At this, it has been said: Whatever miracle they might see with their eyes, they will in any case misinterpret it and invent an excuse for persisting in disbelief, for their hearts are not at all inclined to believe. At several other places also in the Quran their this stubbornness has been mentioned, e.g. in (Surah Al-Anaam, Ayat 111), it has been said: Even if we had sent down the angels to them and made the dead speak to them and ranged all the things of the world before them (as a proof thereof), they would still have disbelieved, and in(Surah Al-Hijr, Ayat 15): Even if We had opened a gate for them in heaven, and they had begun to ascend through it during day time, they would have said: Our eyes have been dazzled; nay, we have been bewitched.

فَذَرُ م حَتّٰى يُلٰقُ ا يَوَ مُ مُ الَّذِ فِ يُ صَعَقُ نَ ۝٤٥

(52-45) So leave them alone until they encounter that Day of theirs when they shall be struck down,

فَذَرۡهُمۡ حَتّٰى يُلٰقُوۡا يَوۡمَهُمُ الَّذِىۡ فِيۡهِ يُصۡعَقُوۡنَ ۘ﴿۴۵﴾

(52-46) when their stratagem shall be of no avail to them, nor shall they be succored.

يَوۡمَ لَا يُغۡنِىۡ عَنۡهُمۡ كَيۡدُهُمۡ شَيۡـًٔا وَّلَا هُمۡ يُنۡصَرُوۡنَ ؕ﴿۴۶﴾

(52-47) Surely a chastisement awaits the wrong-doers even before the coming of that Day; but most of them do not know. (37)

وَاِنَّ لِلَّذِيۡنَ ظَلَمُوۡا عَذَابًا دُوۡنَ ذٰلِكَ وَلٰـكِنَّ اَكۡثَرَهُمۡ لَا يَعۡلَمُوۡنَ﴿۴۷﴾

(37) This is a repetition of the same theme that has already occurred in (Surah As-Sajdah, Ayat 21): Even in this world We shall make them taste (one or the other) lesser torment before that greater torment; maybe they desist (from their rebellious attitude). That is, We shall send down personal and national disasters from time to time in the world to remind that there is above them a superior power which is deciding their destinies and none has the power to change its decisions. But the people who are involved in ignorance have neither learned any lesson from these events before not will learn any lesson in the future. They do not understand the meaning of the disasters and calamities occurring in the world. Therefore, they explain them away in every such way as takes them further and further away from the reality, and their mind never turns to any explanation, which might make the error of their atheism or polytheism manifest to them. This same thing has been explained by the Prophet (peace be upon him) in a Hadith, thus: The example of a hypocrite who falls ill and then gets well, is of the camel whom the masters tied, but it did not understand why they had tied him, and when they untied him, it did not understand why they had untied him. (Abu Daud: Kitab al-Janaiz). For further explanation, see (E.N. 45 of Surah Al-Anbiya); (E.N. 66 of Surah An-Naml); (E.Ns 72. 73 of Surah Al-Ankabut).

وَاصۡبِرۡ لِحُكۡمِ رَبِّكَ فَاِنَّكَ بِاَعۡيُنِنَا وَسَبِّحۡ بِحَمۡدِ رَبِّكَ حِيۡنَ تَقُوۡمُ ۙ﴿۴۸﴾

(52-48) Be patient, then, (O Prophet), until the judgement of your Lord comes. [38] For surely you are before Our eyes. [39] And celebrate the praise of your Lord when you rise, [40]

(38) Another meaning can be: Remain firm and steadfast in carrying out the command of your Lord.

(39) That is, We are watching over you and have not left you alone.

(40) There can be several meanings of this and possibly all may be implied:

First, whenever you rise from a meeting, you should rise glorifying and praising Allah. The Prophet (peace be upon him) himself acted upon this as well as instructed the Muslims that they should glorify and praise Allah when they rose from a meeting. Abu Daud, Tirmidhi, Nasai and Hakim have related, on the authority of Hadrat Abu Hurairah, that the Prophet said: If a person sat in a meeting in which much controversy took place, and he pronounced the following words before rising, Allah would forgive whatever passed in the meeting: subhanaka Allahumma wa bi-hamdika, ashhadu-al la-ilaha illa Anta, astaghfiruka wa utubu ilaika: O Allah, I glorify You with Your praises: I bear witness that there is no deity but You: I seek Your forgiveness and offer repentance before You.

The second meaning is: When you get up from bed, glorify your Lord with His praise. The Prophet (peace be upon him) acted upon this himself and had also taught his companions that they should pronounce the following words when they got up after sleep: la ilaha ill-Allah wahda-hu la sharika lahu, lahul mulku wa lahul-hamdu wa haws ala kulli shai In Qadir. Subhan-Allah-i wal-hamdulillahi wa la ilaha ill-Allah, wallahu Akbar, wa la hauls wa la quwwata-illa-billah. (Musnad Ahmad, Bukhari, on the authority of Ubadah bin as-Samit).

Its third meaning is: When you stand up for the Prayer, begin it with the praise and glorification of Allah. Accordingly, the Prophet (peace be upon him) taught that the Prayer should be begun, after the first takbir, with the following words: Subhanak-Allahumma wa bi-hamdi-ka wa tabarak asmuka wa taala jadduka wa la ilaha ghairuka: Glory be to You, O Allah, and I praise You. Blessed is Your name, and You are exalted. There is no god other than You.

Its fourth meaning is: When you rise to invite others to Allah, begin your invitation with the praise and glorification of Allah. That also was the Prophet's (peace be upon him) constant practice, and he always began his addresses with the praise and glorification of Allah Almighty.

Commentator Ibn Jarir has given still another meaning of it, and it is this: When you get up after the midday nap, offer the Prayer and this implies the Zuhr Prayer.

وَ مِنَ الَّيۡلِ فَسَبِّحۡهُ وَ اِدۡبَارَ النُّجُوۡمِ٪ ۴۹

(52-49) and also celebrate His praise at night, (41) and at the retreat of the stars. (42)

(41) This implies the Maghrib, the Isha and the Tahajjud Prayers as well as the recital of the Quran and the remembrance of Allah.

(42) Setting of the stars implies the early hours of the morning when the stars set and they lose their luster on the appearance of dawn. This is the time of the Fajr Prayer.